

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.” DOCTRINE AND COVENANTS 64: 33.

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THE LATTER-DAY SAINTS A TRULY GREAT PEOPLE*

ELDER STEPHEN L. RICHARDS
OF THE COUNCIL OF THE TWELVE

IT IS NOT CONSIDERED INDELICATE to speak in laudation of one's country and extol its institutions and people. By the same token I am sure that it ought not to be considered indelicate to speak of one's church and his people, and to commend their achievements and their greatness. It seems to me desirable, particularly at this time, that attention should be called in rather liberal manner to the greatness and the richness of our people; this, at least in part, because an insidious and subtle effort seems to be made, and is now in progress, to underestimate the achievements of this people and, in consequence, to undermine the faith and the confidence of those who study us and give some favourable attention to us, and in particular the faith and the confidence of our young people.

THE ATTITUDE AND SPIRIT OF OUR PEOPLE

I believe that without arrogance and undue presumption, I am justified in saying that we are the greatest people on the face of the earth to-day. I recognise the fact that in making such a statement I bring myself under some condemnation by those who set themselves up as critics of our work, our faith and our people. The most charitable consideration of them, however, I think is that they do not know and do not understand the genius of our work, and the attitude and spirit of our people. They can not understand our great endeavour to follow in the footsteps of the

*Address delivered at the afternoon session of the Ninety-fifth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 4th, 1925.

Master and teach His Gospel, unless they possess the spirit of the Gospel which comes from the Lord Himself. For while the things of man may be understood and comprehended by the spirit and intelligence of man, the things of God can not be understood except by the Spirit of God; and when men, in criticism of our work, ridicule our members and belittle our high conceptions, they do not understand the import and significance of these conceptions or else, understanding them, they are prompted by an evil spirit to attempt to undermine the work and thwart its great purposes.

GREAT BY PROCESS OF NATURAL SELECTION

I say we are a great people. We are great by process of natural selection. You have heard of the blood of the Pilgrim Fathers extolled. Sociologists to-day are saying that the perpetuation of that blood, the blood of those men who came from England and Holland and established this great Republic, is indispensable to the perpetuation of the great principles of liberty, equity and justice which underlie this mighty nation, its Constitution and institutions. It is my belief that the men who were drawn from the Old World to found this government have been selected with no more care and to no higher purpose than the people who have been selected from all the hamlets and the villages of the Old and the New World to come to Zion to prepare the foundation of the kingdom of the living God. The same great qualities of independent thinking, high manhood, power and strength, were indispensable in both instances; so that by the heritage which we have from our great ancestors we are a great people.

IN WHAT WE ARE GREAT AS A PEOPLE

We have been great in achievement. The limited time at my disposal would in no sense justify me in attempting even to outline the remarkable accomplishments of the people of the Church within less than a century of time. You know in the main those accomplishments, and they bear witness to the integrity and the honour and the devotion of the Latter-day Saints.

We are great in the message that we have to give to the world. That message is the greatest that has ever come to mankind. It is the same message that came in the beginning of the world. It is the same message that will come in the end of the world, for the salvation of humankind, and the establishment of God's kingdom. It contains truths which are indispensable to life, to the knowledge of life, and to all that makes life worth living.

We are a great people in intelligence. I am fully aware of the fact that there may be many who would controvert that statement, because there are many to-day who measure intelligence by different standards and criteria than we set up for the

measurement of pure, true intelligence. Intelligence, as I conceive it, is the power to grasp and assimilate the fundamental, essential truths of God and the universe, and those great truths which are embraced in the Gospel of Jesus Christ are of such transcendent importance that they overshadow all other truths, assuming that there is such a distinction, so that the minds of men, which are capable of understanding, comprehending and knowing Gospel truths, are possessed of the highest order of intelligence with which God has endowed the human family. In making that statement I wish in no sense to belittle that intelligence which is capable of grasping the great truths of science and of making application of the laws of nature to the betterment of mankind. I rejoice in education, in its culture, in its refinement, and in the knowledge and power that come from it, but I maintain that the highest order of intelligence is that intelligence which is capable of receiving and enjoying a testimony of God's greatest and highest truth.

We are a great people in power, not only in our own human power, although it is not inconsiderable; but we are great in the power that God has given to us. He has endowed us with a portion of His own power, with a portion of His own strength, and with that power and through that power the Church is established, this work is maintained, and the Lord prepares the way for the coming and establishment of His own kingdom. This great power of the Priesthood is the power without which this work would be impossible. It is the greatest power bestowed upon humankind. It is given for the most important offices and service to humanity. It is in very deed a portion of Godhood, and you men and boys, who are privileged to possess it, more nearly approach God in your Priesthood than in any other attribute or way.

IN WHAT WE ARE RICH AS A PEOPLE

Not only are we a great people, we are a rich people; not so much in the things of this world, in money and possessions and property, but we are rich in those things which are essential to happiness and well-being. We are rich in humility. We recognise the power of the living God. We recognise our dependency on that power, and we subject ourselves to the laws of God and endeavour to be obedient to them. We are rich in virtue; thank the Lord! I believe there is no community in this broad land where there is so much of clean living, so much of pure thought, and a people so free from contamination by those practices which so generally prevail among mankind. We are rich in that great asset of humanity—health. We are rich in health because we have endeavoured to live the law of health, spoken of as the Word of Wisdom. We are rich in the love of God, and that is a great source of wealth. I think that is the

greatest source of wealth that any people may enjoy. I have felt for years and years that if the love of God could come to the inhabitants of our own dear country, we should be free from the disturbances and disorders and the problems, at least in large measure, which now confront us; and having the love of God, we have in our hearts the love of man, illustrated and exemplified by our devotion to his interests and our sacrifices to teach him those vital things so essential to his welfare and his happiness. We are rich in our homes, in the places where we live, in this wonderful heritage, in this great land of Zion itself. We would not exchange our habitat for any other place in the world. We were led to it. It came to us through Divine appointment. It is a part of God's blessing and mercy to us. Then we are rich in vision, without which a people perish. We have been given to see ahead. We are not relying upon the predictions and prognostications of men. We know where we are going. Thank the Lord for that great blessing. We know that the direction we take leads to happiness and peace and joy and salvation. We know that the commandments which God has given to us are the promises upon which we may build a structure of endurance. There is no uncertainty with reference to our future. We know that our destiny is high and great, and that our objectives are all worthy of our best and highest endeavour, a blessing that transeends our comprehension.

OUR TREMENDOUS RESPONSIBILITY

A people so great and so rich are surely charged with tremendous responsibility. We are charged with the responsibility of establishing and maintaining this great Church, this great instrumentality with all its facilities and agencies, designed to save the human family and to exalt men. We are charged with the responsibility of preserving, inviolate and free from corruption, the great truths of the Gospel, of which we are living custodians. That is a tremendous responsibility. If we in any measure fail to discharge it faithfully, the very essence of eternal life, the Gospel itself, may be, in its effect and application, lost to mankind. But we are to preserve it and to keep it sacred and inviolate for the generations to come.

We are charged with the responsibility of actually founding the kingdom of the living God; we are making it here, for I believe as I stand here that the work we are now doing is in preparation for the kingdom that is to be established and presided over by the Lord God Himself. Indeed I look upon our own work and endeavour as indicative of the same kind of work that shall be carried forward when the Lord does come to reign and to conduct the affairs of His kingdom Himself. What a responsibility! How much it means to us! Men of God, women of Israel, I know that you thrill as citizens of this great country when you hear the

glorious strains of the "Star Spangled Banner", or the sacred anthem of "America", and see the great flag of the country raised aloft. But I tell you that, thrilled as you may be by patriotic impulse, you are exalted as you stand under the banner of Christ to carry forward His mighty work and establish His glorious kingdom. God help us to be faithful to our trust, and worthy of our riches, I pray, in the name of Jesus Christ. Amen.

THE REALITY OF THE RESURRECTION*

ELDER B. H. ROBERTS

OF THE FIRST COUNCIL OF SEVENTY, AND PRESIDENT OF
THE EASTERN STATES MISSION

I THINK WE HAVE BEEN VERY FORTUNATE to-day in the solos that have been rendered. I was especially thrilled, as I presume you were, by the first solo this morning, the opening line of which was:

"Man, though dead, shall arise again."

That declaration brought to my mind another great prophecy on the same subject, to which I think it will be profitable for us to pay some attention. Permit me to make a little explanation about it. Israel, both in ancient times and in modern times, were a people who endured great sorrows, both as a nation and as a people. They had war, famine, pestilences and many great tribulations. In the days of Isaiah, the prophet, their sorrows seemed to reach a climax, and this great prophet of Israel presented their sorrows to the Lord, undoubtedly for the purpose of obtaining some word of comfort, some hope that would lighten their burdens and bring somewhat of joy into their existence. He voiced the sorrows of Israel in the following language:

"Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

"Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord." Isaiah 26: 16-17.

And the Lord answered the prophet in the way of comfort and said:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26: 19.

This was the word of comfort unto Israel, the renewal of the promise of immortality, of resurrection unto immortality. I pray you be reminded here who it is speaking. It is the Jehovah

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of the Jews, "the Lord God Omnipotent." Here was a prophecy: "Thy dead men shall live, together with my dead body shall they arise." And then comes the song, the praise and thanksgiving: "Awake and sing, ye that dwell in dust: . . . and the earth shall cast out the dead."

Seven hundred years passed away, and then came the fulfilment of Isaiah's prophecy:

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27: 51-53.

"Thy dead men shall live, together with my dead body shall they arise. . . . the earth shall cast out the dead." Here we have the prophecy of Isaiah and also its fulfilment. And yet we are living in a day when those who are supposed to name the name of Christ in reverence and faith are not only denying the Deity of "the Lord God Omnipotent", as He was revealed in the flesh, but are equally strong in their denial of this great fact of the Gospel of Jesus Christ, the resurrection from the dead. Comparatively few men, in the religious world, believe this unique doctrine of the Christian faith, the literal, physical resurrection of the dead. Many cults and philosophies teach that in some way or other there may be a continuation of the life principle, and even of personality after death; but it was reserved as the peculiar and glorious doctrine of the Christian faith to teach the reality of the resurrection from the dead, the reuniting of the spirit and the body after death. If this is not the head of the corner in the building of the Christian faith, it is at least one of the very chief foundation stones. St. Paul teaches us that, and shows us that if there be no resurrection of the dead, then the Christian faith is vain, and is all a mockery. Let me point that out to you a little.

In his discourse upon this subject, showing how fundamental this principle is to the Gospel of Jesus Christ, Paul, of the early Christian writers, was the first to mass the testimony extant in his day. You must remember that the Gospels, as we now have them—Matthew, Mark, Luke and John—with their wonderful testimonies concerning the resurrection of the dead, were not in existence at the time that the Epistles were being written. Not the Gospels, but the Epistles, are the first Christian documents of the meridian dispensations, and I think it quite true, as an historical fact, that Paul was the first to mass the testimony on this subject. He said in his first letter to the Corinthians:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

“And that he was buried, and that he rose again the third day according to the scriptures :

“And that he was seen of Cephas, then of the twelve :

“After that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep.” 1 Cor. 15 : 3-6.

That is, some had died ; but he could appeal to the testimony of five hundred brethren who at once had beheld the resurrected Christ.

“After that, he was seen of James ; then of all the apostles.

“And last of all he was seen of me also, as of one born out of due time.”

And now, upon this state of facts, he proceeds to reason, and the keenness and sureness of his logic can not be questioned. I pray you hearken to it :

“Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ?

“But if there be no resurrection of the dead, then is Christ not risen :

“And if Christ be not risen, then is our preaching vain, and your faith is also vain.

“Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not.”

Could you escape that conclusion ?

“And if Christ be not raised, your faith is vain ; ye are yet in your sins.

“Then they also which are fallen asleep in Christ are perished.

“If in this life only we have hope in Christ, we are of all men most miserable.”

And is not that just as true now as it was when Paul conducted the Saints at Corinth through this process of reasoning to that awful conclusion ? Down into the very depths of despair does his reasoning bring us, if it so be that Christ did not actually rise from the dead. Behold, how hopeless, how vain is the faith of men in Christ if they eliminate from the scheme of His religion the doctrine of physical resurrection from the dead. Thank God the Apostles did not leave either the Corinthian saints or those of us who come after them in that slough of despond to which he had conducted them ; but having brought us down to where we may see into the very depth of despair, now he proceeds to build upon the opposite supposition—no, not supposition, but the truth ; namely, that Christ has risen from the dead. Hearken to him :

(Continued on page 175)

IT IS THE WAY OF PRIDE to be forgetful that the greatest powers have small beginnings.—J. M. BLAKE.

THURSDAY, JULY 23, 1925

EDITORIAL

A DAY OF DAYS

SOME DAYS STAND OUT in bold relief on the chart of time. They are remembered between as well as on their anniversaries. Mention of one of them as a mere date—a particular day of a specified month—awakens recollection, stimulates thought, and brings into mental vision a cinema of what has been.

Such memorial days are graded or varied according to the extent of the influence they exercise or the interest they arouse. Thus, there are days of personal or family concern, others of community, national or even wider observance. In the personal or family class come birthdays, signalised by rejoicing and gifts; marriage dates, brightened or darkened by the passage of years; and days of bereavement, remembered for the unwelcome call of the Angel of Death.

There are town, village, and city holidays, commemorative of early settlement perhaps, of the founding of a library, the dedication of a public building, or some other such event of local importance. Nations, singly or by limited association, celebrate their victories in war, frightful as was the cost to themselves as well as to their foes. Beside these there are some days—a very few—regarded as holy days and celebrated as holidays by many nations; though as yet we have no day of sacred observance common to all people.

It is instructive to contemplate that a memorial day of any one of these classes may be raised to a higher grade. A birth in obscurity, for decades unnoticed except by the family, may come to be annually celebrated with dignity and display by a nation or by most of the civilised world. And so with other events.

For thirty or forty years following its occurrence in 1847, the *Twenty-fourth of July* was observed as a day of rejoicing, thanksgiving and reverent supplication by the Latter-day Saints, though practically by them only. Already it is a day of notable celebration throughout the Rocky Mountain section and thence westward to the Pacific Coast of the United States, the marvelous results of what was begun on that day in 1847 having become generally recognised as of state, inter-state and national significance. Furthermore it is appropriately celebrated by distant and isolated branches of the Church throughout the world.

Pioneer Day it is called. On that day the pioneer company, under the inspired leadership of Brigham Young, issued from the defiles of the Wasatch Mountains, and established themselves in the Valley of the Great Salt Lake. For more than a thousand miles they had come, about one hundred and forty-seven in number, traversing plain and upland, alternately climbing and descending, fording turbulent streams, threading deep canyons, until they looked down upon the valley that was to be a place of permanent abiding.

The present editor has written elsewhere in part as follows:

After over three months' journeying the pioneer company reached the Valley of the Great Salt Lake; and at first sight of it Brigham Young declared it to be the halting place—the gathering center of the Saints. But what was there of welcome in this desert spread out like a shimmering scroll, barren of inviting promise, and empty but for its picture of wondrous scenic grandeur? Looking from the Wasatch barrier on the east of the valley, the colonists gazed upon a scene of entrancing though forbidding beauty. In wonder and with varied emotions they beheld an arid plain, rimmed by mountains like a literal basin, still covered in its lowest part by the salty dregs of a great lake or inland sea that had once filled it to the brim. Later examination showed the existing lake to be a concentrated brine, holding in solution salt to the amount of approximately one fourth of the weight of the water.

No green meadows, not a tree worthy the name, scarcely a patch of greensward appeared. The grey *Artemisia*, or native sage, covered valley-floor and hillside slopes, relieved by patches of chapparal oak and squaw-bush; while the wild sunflower lent its golden hue to intensify the sharp contrasts. Off to the westward lay the lake, making an impressive, uninviting waterscape in its severe, unliving beauty. From its blue wastes somber peaks rose as precipitous islands; and about the shores of this, the Dead Sea of America, were saline flats, touched up with glistening crystals of salt—all telling of the scorching heat and thirsty atmosphere of this parched region. Small streams, which had started in rippling haste from the snow-caps of the mountains toward the lake, were absorbed by the dry sands before their journey was half completed; while a few held their courses and helped to maintain the volume of the briny sea.

Such was the scene of desolation that greeted the pioneer band. Could it be possible that this was their Land of Promise? This was the very place of which Bridger, the veteran scout and intrepid explorer, had spoken when he proffered a thousand dollars in gold for the first bushel of grain that could be raised there. With such a Canaan spread out before them, was it not pardonable if some of the party did sigh in yearning memory for the leeks and flesh-pots of the Egypt they had left, or wished to

pass on and seek a fairer resting place? Two of the three women, who had accompanied their husbands on the journey, were utterly depressed. "Weak, worn and weary as I am" said one of these heroic women, "I would rather push on another thousand miles than stay here." But the voice of the leader was heard. In tones of hope, encouragement and finality, Brigham Young exclaimed *This is the Place*.

In his prophetic mind there rose a vision of what was to be. Not for a moment did he doubt the future. He saw hamlets and villas, towns and cities, dotting this and neighbouring valleys, with the fairest of all—a city whose beauty of situation, whose wealth of resource should be known throughout the world, rising from the most arid site of the burning desert spread out before him, hard by the saline shores of the watery waste. There in the American Desert should be reared the House of the Lord, with other Temples in valleys beyond the horizon of his view.

Within a few hours after the arrival of the vanguard at the banks of what is now known as City Creek—the mountain stream that to-day furnishes Salt Lake City part of her water supply—plows were put to work; but the hard-baked soil, never before disturbed by the efforts of man to till, refused to yield to the share. A dam was thrown across the creek, and the softening water was spread upon the little flat that had been selected for the first fields. The planting season was well nigh past, and not a day could be lost. Potatoes and other seed were put in, and the land was again flooded.

Such was the beginning of their irrigation system in the desert, ever since coextensive with the agricultural areas occupied by "Mormon" settlers in the arid West—a system, which, under the blessing of Providence, has proved to be the magical touch by which the waste places have been transformed into fields of richness and gardens of beauty; a system that now, after many decades of successful operation, is held up by the nation's wise and great ones to be the one practicable method of reclaiming the yet vast areas of arid lands in the West.

On the 24th of July, 1847, the main part of the pioneer band entered the valley, and that day of the year is set apart as a legal holiday in the State of Utah. From that time to the present, the stream of immigration into the valleys of that region has never ceased.—J. E. T.

DID YOU EVER hear of a man who had striven all his life faithfully and singly toward an object, and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavour?—H. D. THOREAU.

THE REALITY OF THE RESURRECTION

(Concluded from page 471)

“But now is Christ risen from the dead, and become the firstfruits of them that slept.

“For since by man came death, by man came also the resurrection of the dead.

“For as in Adam all die, even so in Christ shall all be made alive.

“But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

“For he must reign, till he hath put all enemies under his feet.

“The last enemy that shall be destroyed is death.”

That is the Christian faith; and yet Christians of to-day, in large part, do not believe it; a few do, but only a very few. And believe me, Latter-day Saints, that among the many things required of the Church of Jesus Christ of Latter-day Saints, one of the many duties laid upon us in the preaching of the Gospel in this dispensation, is this responsibility of being God's witnesses in the world for the truth, for the reality of this doctrine of the resurrection from the dead. Not in the survival of some essence or spiritual principle, but in a real life hereafter, in which spirit and body shall be reunited, and, as the Christ lived physically after He rose from the dead, and was a physical as well as a spiritual personage, so too shall men now dead become: “Thy dead men shall live, together with my dead body”, sayeth God, “shall they arise” from their graves. That is the word of God, and I care not for the philosophies of men, nor their attempt to tell us that it is a matter of impossibility for them to be resurrected. If the material particles of this body that we call ours shall be preserved as peculiar to the spirit that has laboriously gathered that body through life and made it the garment of our spirits, I care not what becomes of those particles so far as our sight and touch may be concerned. I place my faith in the word and promise of Jehovah before He tabernacled in the flesh, that men should arise from the dead; that together with His dead body they should arise and live; and with all my heart I believe God competent and able to fulfil His promises. Though a man be dead, he shall arise again. And as a poet has said, “Eternal form shall still divide eternal mind from all beside,” and we shall know each other, and have associations that shall, when purified, be holy, and shall minister to our joy through all the ages that shall endure. That is my faith in this great doctrine of the Christian faith, emphasised in this new dispensation of the Gospel whereof we are heralds and witnesses. This is my testimony, in the name of Jesus Christ. Amen.

THE CALL OF THE CHRIST

FROM THE WRITINGS OF PRESIDENT JOSEPH F. SMITH

LET IT BE THE AIM of the Saints to cultivate the spirit of generosity and good will, such as was exemplified in the life of Christ, and proclaimed when the angels heralded abroad the message: “. . . On earth peace, good will toward men”, and which has been reiterated in the modern restoration of the Gospel. Watch constantly for that which is worthy and noble in your fellow man. It makes a person better to see and speak of good in his neighbour, while there is unbounded delight in observing the effect that a few words of appreciation and encouragement have upon men, women and children with whom we associate. Let those try it who really wish to get the genuine sweets out of life. . . .

There is a wonderful field in the organisations of the Church for the cultivation of all the virtues of the human heart. It is the business of every officer and member of the Church, and of her associations and organisations, to lead out in doing good; to stand first in serviceable practices in the Gospel's atmosphere of sunshine and peace; to lift up and not to cast down; to encourage and not to repress; to dispense joy, and to drown sorrow; to refrain their lips from slander and backbiting, and, by sweet temper and kind words, to unfold the better side of human nature; to mind their own business, and not to unduly criticise, and not to find fault, nor to delight in tale-bearing, scandal, envy and gossip.

This advice heeded, our social ethics would soon show wonderful improvement; happiness, beauty of disposition, love, and moral cleanliness, would increase among the Saints; the Spirit of God would delight to dwell in their midst, and the best qualities of the people would unfold and develop like the rose in the warm sunshine of June.

To the young man or the young woman who is at a loss to know what to do, among all the various teachings that are extant in the world, I would say: Search the scriptures, seek God in prayer, and then read the doctrines that have been proclaimed by Christ in His Sermon on the Mount as found in Matthew, and as reiterated to the ancient Saints upon this continent. Having studied these splendid standards, and searched deeply the significance of these matchless sentiments, you may defy the philosophies of the world, or any of its ethics to produce their equal. The wisdom of men is not to be compared with them. They lead to the rest of the peaceable followers of Christ, and enable mankind to become perfect as He is perfect. No other philosopher has ever said as Jesus said, “Come unto me.” From the beginning of the world until the present time, no other philosopher has ever

cried unto the people such words of love, nor guaranteed and declared power within himself to save. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" is His call to all the sons and daughters of men.

The Latter-day Saints have answered the call, and thousands thereby have found rest and peace surpassing all understanding; and this notwithstanding the outward fiery ordeals, the turmoil and the strife, through which they have passed. They rest in the knowledge that no man could declare or teach such doctrines; it is the truth of God. . . .

Some people dream, you know, and think and teach that all the glory they ever expect to have in the world to come is to sit in the light and glory of the Son of God, and sing praises and songs of joy and gratitude all their immortal lives. We do not believe in any such things. We believe that every man will have his work to do in the other world, just as surely as he has it to do here, and a greater work than he can do here. We believe that we are on the road of advancement, of development in knowledge, in understanding, and in every good thing, and that we will continue to grow, advance, and develop throughout the eternities that are before us.

A REMARKABLE CONVERSION

JOHN Q. ADAMS, FORMER PRESIDENT OF THE SAMOAN MISSION

RECENTLY I HEARD the personal narration of Brother James Sonthon of the Samoan Mission as to his remarkable conversion to the Gospel; and it so impressed me that I felt led to have him repeat it to me as I wrote it for future use in promoting faith among those who may hear it only through such a record. I give it verbatim as he related it to me, and trust that it shall be an unimpeachable testimony of the working of the Spirit that guides into all truth:

"I was previously a member of the Seventh Day Advent Church, while still living in Samoa. Upon going to my native home, New Zealand, on a holiday, I relinquished that faith. Returning to Samoa, I took up the work of a trader at a post in the large island of Savaii. In the house I there resided in I came across an Improvement Era left by some visiting Elder. My careful glancing through this magazine became in turn an interested perusal of all its contents, and I grew to so regard its splendid articles that my former biased opinion of the Latter-day Saints underwent a complete reversal to a more favourable attitude toward them. Directly I was glad to receive hospitably several 'Mormon' Elders, who successively dropped in to see me, as they tramped the lava fields of Savaii. I was, from my initial ac-

acquaintance with these young men, strangely impressed with their clean, honest, sincere influence, this fact further convincing me of the consistency of 'Mormonism.'

"For four years this relationship continued until a certain missionary came to me and, in earnestly bearing his testimony, affirmed that the day he joined the Church was the happiest day of his life. The night before his departure for the other island, he said to me: 'Mr. Southon, do not procrastinate; act at once; come in with us and you will never regret it.' The impression to be baptised had now so strengthened that I decided to take a firm stand for the truth, but, as if Satan realised the acute situation, his influence succeeded in turning my wife against me. Her threat to me was that if I joined the 'Mormons' she would leave me.

"Some months after this, as I journeyed from my trading post to another a few miles down the coast, to obtain some goods, the horse, frightened by some inexplicable cause, bolted suddenly, swerved from the road, and headed for the beach in a frenzied dash among a grove of cocoanut trees. With me was my eight-year-old son, and as escape appeared a remote possibility, I said to myself that here were to be some broken bones for us. We were fortunate in avoiding the cocoanuts until a cleared space was reached and the horse turned toward the road again. I noticed but one tree ahead, and it must have been that it was to be the turning point of my life as well as of the runaway, as we should have missed it by yards, but its slanting growth providentially caught one wheel and overturned us, the cart being thrown into the air and alighting upside down with a terrific impact. In some miraculous way, by retaining my hold upon the reins, I was pulled out of the wreckage, and found myself preserved, although still held under the vehicle, unhurt, with only my head protruding. The frenzied animal cleared and ran on with the shattered harness.

"I was rather dazed, and in gazing towards the village, I saw the natives rushing to our assistance. I also heard the boy cry and, impelled by natural parental solicitude, I was struggling to free myself to go to his aid, when a voice, clear and plain, said to me as distinctly as ever a voice did or could: 'Join the 'Mormons.'" I looked about, still pinned down, but saw no one except the Samoans still far off.

"I said to myself, 'This is strange', when again I heard the same voice use those identical words once more. It was not a loud voice, but was nevertheless clear, although low.

"By now I had managed to extricate myself from the cart, somewhat bruised, one of the scars being yet visible after seven years. I saw that the natives had captured the horse and were leading him back as I went over where the boy lay. I soon ascertained that he was whole, so far as broken bones were con-

cerned, although crying piteously. The harness was soon patched sufficiently to enable us to return home.

"As I passed the door of the front room on my way to wash my wounds at the kitchen, I saw my wife seated on the floor sewing on one of the small island hand machines. I said nothing to her, and the boy informed her only of what he knew of the accident, yet she strangely came up, placed her hands upon my shoulders and said: 'You may join the 'Mormons' if you like! I will not go against you nor leave you, and you may attend your church and I shall attend mine.'

"I laughed it off with the question as to who had told her I was going to join the 'Mormons.' She still persisted, without explanation, that I might join them. However, it was some weeks after this before an Elder visited us again. After talking with me awhile he left, and my wife asked me why the missionaries always talked with me and not with her, as she had some questions she wished to ask them. I informed her that she had often declared that she didn't want them in the house, would not feed them—in fact, hated them. Her opposition had always been so strong that I had been under the necessity of giving them food on the sly, to be eaten in some other house.

"Her changing attitude pleased me greatly, for I could see that the Spirit was at work melting down her prejudice. On going after the mail not long subsequently, I met an Elder enroute and invited him up to talk with my wife. He arrived about four o'clock, and from then till midnight he was kept in constant conversation by her, she remarking at its conclusion that it had been a period of joy and satisfaction to her.

"Within a day or so I suggested that we both be baptised. She acquiesced, arrangements were made with Elder Nelson; and out into the blue Pacific we went one day at noon, hand in hand, and were laid under the water. I was impressed to bear a strong testimony at the time of the ordinance that it was the happiest hour of my life, and that testimony remains with me to this day."

FROM THE MISSION FIELD

Union Meeting—Of the Birmingham Conference, held at Handsworth, Birmingham, on July 4th.

Social—On July 4th a farewell social was held at Handsworth (Birmingham Conference) in honour of Elders Thomas S. Griffiths, who has been honorably released, and Ellis L. Rees and John H. Smeath, who have been transferred to Ireland.

Branch Conference—In Accrington (Liverpool Conference) on July 5th. "The Life of Peter" was the theme of the Sunday School program. President Rulon W. Openshaw and Elders Elwood G.

Meadows, Adrain V. Toolson, and James M. Armstrong were the speakers.

Baptisms—A baptismal service was held at Handsworth Branch (Birmingham Conference) on July 4th. President Alvah N. Stout and Elder Thomas S. Griffiths administered the ordinance and the three candidates were confirmed by Elders Lester D. Hovey, Morgan Hawkes and James H. Bowns.

A service was also held on July 5th at Kidderminster (Birmingham Conference) at which four candidates were baptised by Elders Thomas S. Griffiths and John H. Smeath and confirmed by President Alvah N. Stout and Elders Thomas S. Griffiths, Robert L. Dunn and William L. Gittins.

Arrivals and Appointments—The following Missionaries arrived in Liverpool, Friday, July 10th, per s.s. *Montclare*, and have been thus assigned:

For the British Mission—

Kenneth Malan, Ogden, Utah, to the Scottish Conference.

William Paxman, Nephi, Utah, to the Welsh Conference.

Jay M. Booth, Nephi, Utah, to the Liverpool Conference.

For the Swiss-German Mission—

President Hugh J. Cannon, Salt Lake City, Utah, accompanied by the following members of his family: Mrs. Sarah R. Cannon, Miss Constance Cannon, Miss Rosannah Cannon, and three younger children, George, Alice, and Maxwell.

Quentin Cannon, Salt Lake City, Utah.

Elias Gardner, Price, Utah.

Albert G. Zenger, Salt Lake City, Utah.

Wilmer C. Porter, Worland, Wyoming.

Reeves Baker, Boulder, Utah.

For the Netherlands Mission—

Francis H. Gummell, Wellsville, Utah.

For the South African Mission—

William E. Hutchings, Springville, Utah.

Paul A. Thorn, Springville, Utah.

Leo R. Jenson, Salt Lake City, Utah.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN